

The Eclectic Theosophist

Per Copy 75¢
Subscription (6 issues)
\$5.00; foreign \$5.50 (by air \$7.50)

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION
ISSUED BI-MONTHLY BY POINT LOMA PUBLICATIONS, INC.
P.O. Box 6507, San Diego, California 92106
Editor: W. Emmett Small

No.111
May/June 1989

"THE HUMAN AND DIVINE UNIVERSE" AND OTHER EXTRACTS FROM NEW P.L. PUBLICATIONS

The Human and Divine Universe — (W.R. Laudahn, Kathleen Raine, Alexander Wilder, G.R.S. Mead, Thomas Taylor)

Secret Circle (p.17) Immortal Brahma's long "Days and Nights" echo the magic words of the Stanzas of Dzyan telling of the "Great Breath and Vibration" thrilling "through Infinity." (SD 1:28) What is unlimited can hardly be confined to a one-time Universe. Nietzsche spoke of the Eternal Recurrence. Perhaps he visioned an automatic and exact repetition. But his "Superman" would prefer the challenge of change offered by a living, sacred circle, rich in variety and surprises to all mortals.

Endless spirals and strings entangle and encircle us with a transcendent Ring-Pass-Not. Within this Ring, usually laboring under "the delusion of separateness," we may also seek freedom in Divine Unity. All possibilities are taken in and thrown off by the Great Rotation. Minds, ranging from the subnormal to superior, participate. Amidst despair, there is always hope for us creators and spectators of the parade, constantly arriving and departing.

We, and all beings, are swept up and led on, haltingly and blindly. While the Ideal is from unit to Unity, we seem to be in reverse. Looking backward opposes progress, yet retreat and advance are in a precarious, universal balance. Pieces of imperfection make up wholeness and completion. Drifting now with the winds of change, we will find eternity and completion. In rising consciousness, the Universe will be seen as the supreme Inspiration—human and divine. — William Laudahn, *Human and Divine Universe*, p.17

Through the Ancient Orphic Mysteries

We must suppose that in the archaic world the qualities of the elements were experienced rather than defined. With the establishment of Orphism these intuitive distinctions were given formal order, and Greek civilization, with its genius for metaphysical distinctions and discriminations began to manifest itself, emerging from primitive polytheism. Yet at the same time the vital unity of experience is still present in all its inviolate simplicity in all these hymns. The differentiation of diverse experience which they represent is amazing and beautiful,

whether we view them psychologically or cosmologically. In reality they not only imply but explicitly teach, the unity of all things, psychological and cosmological, mundane and super mundane. We can try, perhaps, as a spiritual exercise, to reawaken in ourselves this all but atrophied sense of the living unity of being throughout all worlds. — Kathleen Raine, *Human and Divine Universe*, p.48

Mysticism, Social Progress and Psychism

Thus it is that there is a distinct tendency in the public thought of today towards a modified mysticism. It is a time also when the human heart questions as well the head: the great social problems which cry out for solution (over-population, the sweating system, the slavery of over-competition), breed strikes, socialism, anarchy; in brief, the desire for betterment. Humanitarianism, altruism, fraternity, the idea of universal religion, of a league of peace, such ideas appear beautiful ideals to the sorely suffering and overdriven men and women of today. Yes, the times are very like then and now; and once more the hope that mystic religion has even held out, is offered. But mysticism has arisen, where psychism with its dangers, errors, and insanities has obscured it. Have we not today amongst us crowds of phenomenologists, searchers after strange arts, diabolists, symbolists, etc. a renaissance of all that the past tells us to avoid? All these vagaries obscure the true mystic way, and at no time previously do we find the various factors so distinctly at work as in the first centuries of the Christian era. It was against all these enormities and the wild imaginings that invariably follow, when the strong power of mystic religion is poured into human thought, that Plotinus arose to revive the dialectic of Plato and rescue the realms of pure philosophy from the host of disorderly speculation, while at the same time brilliantly defending the best that mysticism offered. It will, therefore, be of great interest...to consider the views of perhaps the most acute reasoner of the Greek philosophers, who not only combined the Aristotelian and Platonic methods, but also added a refined and pure mysticism of his own which the times of Plato and Aristotle were unable to produce. — G.R.S. Mead (1896) *Human and Divine Universe*, p.50

Book of the Living — (Miles MacAlpin)

[The Preface begins:] An old Chinese legend says that a man inquired of a Sage who meditated beside a lake: "What is the first step toward wisdom, Father? I could have many things if I had the wisdom to get them." The Sage stepped into the water and said: "Follow me, my son." The man followed till the Sage

turned suddenly and thrust the man's head under water. When the man must breathe or die, the Sage released him. As the man drew fresh air into his lungs, preparatory to an outburst of wrath the Sage said: "What did you desire, my son?" "Air", said the man, "what do you suppose?" "Did you desire wealth?" "Nothing but air, Father," said the man, beginning to understand. "Did you not desire learning, fame, the love of woman, or good food and drink and a soft bed — the things you have sought all your life and that you might have if you could get that one breath? Did you not dwell upon the hereafter, and upon your virtues and your sins?" "I say I thought nothing, Father! I simply wanted air." "When you desire wisdom as you desired that breath of air," said the Sage, "come and see me again."

The Sage may also have asked: "Did you not wonder if a different religious belief would bring you your breath?"

When desire for expansion surges in a man's 'spiritual lungs,' and the man does not find the 'air' in his traditional creed and dogma, will he find it in some other person's creed or dogma? Can any man-made limitation of Truth wholly satisfy the progressive philosopher?

The man in the story wasted no time wondering if he could breathe more easily in a river, an ocean or a bathtub than he could in that lake. Those conditions of water, rightly used, could service him during human life, however, and so can the various Religious, Philosophic and Scientific approaches to Truth service the spiritual unfoldment of the philosopher. They all contain 'points of departure' towards Truth...

The effort in this little handbook is to show a logical and natural method of hunting for such points of departure — not so much in books as in the manifest universe of Self and of environment — and to offer examples and suggestions that may service the imagination and stimulate the appreciation of those who would become philosophers in a mystical as well as in a logical sense.... — pp. 9-11

Basic Self-Knowledge — (Harry Benjamin)

Most people have no philosophy of life. They merely drift through life without any real understanding of the why or wherefore of their existence. When one comes into touch with Esotericism, however, one realizes that a philosophy of life is not only essential, but the basis upon which everything else rests. Without a philosophy in which man is regarded as an essential part of the Cosmos, directly related to it in every detail, and incapable of living his life fully without knowing what exactly is his own part in the great Cosmic Plan, Esotericism as such would be an impossibility, and even an absurdity. It rests essentially upon the acceptance of the fact that man and the Cosmos are inseparable, and that each derives its significance from something which binds them both together. That 'something' is the GREAT EVOLUTIONARY PLAN OF CREATION of which the Universe and all that it contains is the expression. Without that creative Power and Plan behind it the

Universe and man would both be quite meaningless and pointless...

Once we begin to realize that the inner core of ourselves is directly related to the creative power which has brought the Universe into existence... then everything takes on a different meaning. We find meaning and purpose everywhere, in everything we see, hear, think, say and do. Where before we saw only vaguely, now we begin to see things more clearly as we tread the esoteric path. We no longer flounder about in life, not knowing what it all means and being quite unaware of our own place in the daily scheme of things; we now know what is our own individual role. The more we try to live it, the more do we become aware of the fact that we and the Universe are one, and that our destiny is indissolubly linked with it, in a sense no material understanding of things can bring. — pp.104-06

THEOSOPHY AND CAPITAL PUNISHMENT — William Q. Judge

[The question of the moral right of our law-makers to kill and take the lives of criminals who themselves have committed murders is one that has faced the thinking and voting public for years. Theosophists themselves, with a knowledge of "the facts of nature", have spoken out against capital punishment since the founding of the Theosophical Society in 1875. No one better than W.Q. Judge has given, in clear and unequivocal language, the sound reasons supporting this. We refer to the reader to his article, titled above, which first appeared in *The Path*, Vol.X, Sept. 1895, also included in *Echoes of the Orient*, Vol.I, pp.265- 468. But here we quote from two other answers by Judge to questions on the subject, (*Echoes*, II,p.352, and also p.288.) — Ed.]

Question I, New Series

If we admit the truth of theosophical doctrines regarding the inner constitution of man and his fate after death, what would be the Forum's view as to capital punishment?

W.Q.J. — My view is that capital punishment is both useless and injurious. It is as great an injustice to the world of beings left unexecuted as to the one so violently sent out of life. . The fact that the sudden killing is legal makes no difference with the laws of nature. The man is suddenly cut off from his body, and, just like a suicide, is condemned to be a 'spook'. He is dead so far as the body is concerned, but is astrally alive. Worse than a suicide, he is filled with hate and revenge which he must wreak on some one. At first he is not able to do much, but soon he finds that there are sensitive persons on the earth who can be filled with his vicious and raging passions. These poor souls are then influenced to common crimes; being filled mentally—from the inner planes — with the ideas and passions of the criminal, they are at last moved to do what their mind is filled with. The executed criminal does not have to know what is going on, for his raging passions, untouched by the executioner, ex-

cite and influence of themselves whoever is sensitive to them. This is why many a crime is suddenly committed by weak persons who appear to be carried away by an outside force. It seems hardly possible that anyone could believe in the theosophical and occult doctrines and at the same time commend capital punishment.

Question 191, First Series

If the victims of accidental death, like suicides, do not enter Devachan till the time when they would have died naturally, they must remain in the earth-sphere as a whole and with all their faculties. Why, then, should they not be able to communicate with the living, whether through mediums or otherwise? Is not their case an exception to the usual law?

W.Q.J. — As I understand our philosophy, victims of accidental death and suicides do remain out of Devachan until the time they would have died naturally shall have come. Kama-Loka, where these and all others go, has its grades in the same way as human living states. The first statements of these doctrines were naturally general, but elaborations have also appeared in which specific points have been dealt with. Not all suicides are alike. Certainly a thoroughly insane person who kills himself is not like one who, while sane and cowardly, does the deed, nor is this last the same as he who from a foolish philosophy or the want of it cuts off his life. They shall differ one from another, and hence their stay in Kama-Loka will vary. But in those general cases where the person stays in Kama-Loka, the personality, consisting of astral body, with passions and desires, can and does communicate with the living, whether a medium or not. This is exactly the danger of mediumship, of suicide, and of legal murder or execution of criminals. The last is a very great danger — one of the unseen but powerful curses of the times. An executed criminal's death is the same as that of one who is accidentally killed in effect, only that it is deliberately done, and in most cases the elements of hate, revenge, and anger in the criminal are added. His fierce and angry personality — compound of astral body and Kama — is thrust suddenly out of life; his higher principles wait in upper Kama-Loka in a benumbed or torpid state; but his personal life flits about the abodes of men, attempting to get revenge or to do other wicked things, and every day injects into the sensitive human natures it meets all its mass of vile and unappeasable thoughts. It thus creates picture after picture of murder and hate. Mediums are not the only ones affected by these astral personages; indeed, they are often too closely associated with other sorts of shells, and the personality of the criminal has definite attractions towards other persons. Is it any wonder, then, that the Theosophist who has worked out our doctrines of man's nature to their proper conclusions should deplore the custom of executing criminals? *He knows that one legal execution may and nearly always does lead to many another sudden murder or suicide* (Italics added). And as the astral personalities of suicides and executed criminals are in closer touch with us than any other sort of spook, it follows that they also are

more likely to come first to any Spiritualistic seance. All those who respect the suggestions of H.P.B. will be interested to know that the above was her own view, often given to me, and further certified as reasonable by Adepts who can see the facts behind the scenes.

IMPORTANT STATEMENTS

BY G. de PURUCKER

On Serial Succession

[In *The Theosophical Forum*, July 15, 1932, the question (No. 94) is asked: "Since Dr. de Purucker first announced the existence of an esoteric succession of teachers in the Theosophical Society, Headquarters Point Loma, a great many people have been puzzling over just what he meant to imply. Does it mean that the Point Loma Theosophical Society is the only one thus favored, and if so, why? What does 'succession' really mean?...There have been quite a number of criticisms regarding a lack of documents proving such succession, and this fact... makes many doubt the validity of such a claim. To this question, G. de P. devotes four pages in answer. We quote only a few sentences and the final paragraph. — Ed.]

This is a very reasonable series of questions, and they deserve somewhat adequate answers. First, then, the fact of the esoteric succession of teachers in the Theosophical Society, Headquarters Point Loma, from H.P.B. to the present time, does not imply that such a succession of teachers could not exist in any other esoteric or quasi-esoteric body or Theosophical Society. There is nothing whatsoever that is exclusive about the fact. Succession, in the sense used, is simply a statement of a natural fact, that when the call is sufficiently strong, and the hearts and minds of the members of the T.S. are sufficiently loyal to our Masters and their teachings to make the call sufficiently strong, then the teachers will be ready when their times come in the serial order or succession. If degeneracy should at any time set in, or the 'link' with the Lodge be at any time broken, it is extremely doubtful, indeed highly improbable, that the serial succession of occult teachers will in such case continue without interruption. This is the essential part of the matter...

It is really stupid of people to talk about a statement of natural fact such as I have hereinbefore tried to set forth, as being a 'claim'. There is no 'claim' at all about it. Either the statement of fact is true, or it is not, and I have said that it is true. To those who believe that it is not, I grant full right to their private opinions honestly. But private opinions count for very little indeed in matters of principle and esoteric fact.

Here is the gist of the whole matter: if the membership in the T.S. ever degenerates and falls away from fidelity to truth and

the love of it; and if our members ever become time-servers or political opportunists and think more of personalities than of esoteric principles, and if the holy light of the Tathagatas ever fades from their hearts: then indeed the serial succession of esoteric teachers will cease — at least for the time; and our beloved T.S. will then become but a whited sepulchre, filled with fading memories of a nobler past, and with dead bones from which the life has fled. Karman in its mysterious workings and rigid balancing of accounts, combined with Time, the great magician, will test and prove all things. That which is good will endure; that which is weak or evil will die. This is the test, and the truth, and by this truth we shall live. It is my heart's prayer that the Light may never pass out from amongst us, but that it will remain and illumine our minds and forever gladden our hearts. So mote it be! Let us keep the link unbroken!

On Freedom of Speech

[The following statement was made by G. de P. at the Headquarters Lodge meeting of January 12, 1941, in the Temple, Point Loma, open to the public. His main talk, in comment on a letter he had recently received, dealt largely with matters of T.S. policy. (G. de P. died September 27, 1942, a few months after the P.L.T.S. moved to Covina, California.) We include these extracts of historic interest here in continuation of our series begun in *E.T. Jan/Feb 1989*, p.5. — Ed].

.....And now I close. I hope nobody will think I have been severe or unkind. Please do not, because no unkindness or severity was intended. My point is to impress upon your minds that your Leader is your best guarantor for freedom of conscience and freedom of speech; and as long as I live I shall guard this your right far more carefully than I shall ever guard any right of my own.

And as regards the one who may succeed me in future years, I shall just say this much, because I was asked to speak upon that matter tonight. The question was: "Dear G. de P.: I think we members would like awfully much to know who is going to succeed you."

Well, freedom of speech is right, and my answer is this, and I have not gone so far as this ever before, because it is not always wise to tell everything you know; Thus far I have met no one who is fit to succeed the Leader and Teacher. Someone may come in. I don't know. Perhaps not for years. Should I be recalled, should I be a bad boy and do something the Masters did not approve of, or should I die, should I be recalled or pass on, I have arranged things so that the conduct of the T.S. will be carried on by the Cabinet of the Theosophical Society; and perhaps it is just as well to make this statement plain and public, because I have received word that there have been rumors recently that the Leader, well, from things he has said, evidently he wants to retire or he thinks the time has come and he had better go home, and we have an idea who is going to succeed him. Bunk! Bunk! You don't know anything about it. Get that clear. No one that I have met so far is capable to take that very difficult and particular job requiring training that has been weighing upon me. This is not complimenting me. I am telling

you fact and you ought to be grateful. But it will all be taken care of if the fellowship proves worthy. Now it is up to you. In other words, to use plain unvarnished language, if you are worthy. If my successor does not appear immediately when I die, the work for a time will be carried on by the Cabinet under written instructions already drawn up and signed by me.

Adieu! Hasta la Vista! Auf Wiedersehen! Au Revoir! I would say it in other languages, if I knew them!

DID THE "JUDGE CASE" BEGIN WHILE H.P.B. WAS ALIVE?

— Wayne Kell

Last week I was looking up something in *Theosophist*, *Lucifer*, *Path*, and came across what might be the opening shots of what became the "Judge Case," starting even when H.P.B. was alive. Here it is:

1. *Theosophist*, June, 1879, Vol. X, p.523 and p.567: Two articles, presumably by the acting editor R. Harte (Olcott was in Japan at that time). June '89, "Applied Theosophy" and "The Situation". To which H.P.B. responded by her "A Puzzle from Adyar", — *Lucifer*, IV, p.506, Aug. '89.

2. *Theosophist*, Sept. '89, Vol. X, p. 703, "Centers of the Theosophical Movement" by H.S. Olcott, who quotes in part a protest letter from W.Q.J. and in turn criticizes him.

3. *Lucifer*, Feb. 1890, Vol. V, p. 517-18: H.P.B. writes and prints a letter she had signed defending Judge's position.

I think that soon after that date, Olcott, when visiting London and Europe, was 'set straight' by H.P.B. But, from the subsequent actions, several years later, seeds of resentment may have smoldered.

I was forcibly struck by some of the statements that H.P.B. makes in her "A Puzzle from Adyar", as to her loyalty to the CAUSE of the Masters, and her relations to the T.S., should it fall off from that CAUSE. She spoke independently, and apparently entirely rejected any 'authority' that might seem to be emanating from those in Adyar who had become 'organizationalists.' It seems that she started the principle of 'independent devotion' right there. She also states that there is no longer a "parent Society," that is abolished, and that it is replaced with an aggregate of T.S.'s all autonomous.

A sequel to this is published by her in *Lucifer*, Vol. V, pp. 168-9, on "Theosophy, Dogmatism and Intolerance". One can see how she dealt with the problem. Now, we are not H.P.B.s (yet, though we may aspire to emulate Her), and we can gain something from this snippet of T. History, I think.

4. *Theosophist*, April 1890, carried H.P.B.'s "Why I Do Not Return to India", which explains the developments since 1885 when she left for Europe and the Indians, Col. Olcott, etc....

urged her to leave, being afraid of legal proceedings, and the specter of the "Russian spy" bogey. Thereafter, Masters' influence diminished in Adyar reported Damodar.

Continuing my search, I happened to read again the letter attributed to her Paraguru (the Great Master) by H.P.B. which had been sent in 1881, and is the first letter reprinted in *First Series, Letters From the Masters of Wisdom*. It is full of the most inspiring recommendations for each one of us, I think, and says that the true Theosophist is one who sacrifices himself to put his neighbor on the right path, and spread this practice as far as he can. He says that the T.S. was chosen as the cornerstone for the future religions of humanity. (Which gives a special perspective to the present.) And brotherhood was to be the method.

In *Path*, Vol. VII, p.122 bottom, where extracts from H.P.B.'s letters are quoted by Jasper Niemand: — "...To live like cats and dogs in the T.S. is positively against all rules — and wishes of the 'Masters', as against our Brotherhood — so-called — and all its rules...." In 1888, she wrote W.Q.J. that she had been shown a "bird's eye view of the present state of Theosophy and its Societies.... a few earnest reliable Theosophists in a death-struggle with the world in general and with other — nominal but ambitious — Theosophists...and *they prevailed, as you in America will prevail* if you only remain staunch to the Master's programme and true to your-selves...."

It seems to me from these hints that H.P.B. and the Masters, Judge too, were well aware, in advance even, of the moves that were being projected against *Theosophy* and directed against them as individuals. Since all those who had come to Theosophy through the Societies had to stand the trials that their Karma brought to them because of that situation, and They were precluded under Law from interfering, as those individuals had to make free choices, the crises and stresses came and went. I think that H.P.B. gives us an insight into the inwardness of this condition, by the strength of her writing in, for instance "A Puzzle from Adyar". She does so in all her writings, an uncompromising dealing with pretense and doubt.

I have always found it rewarding to go direct to H.P.B.'s writings, and to *The Mahatma Letters*, for analogetical situations and advice on the handling of present affairs. There is so much there that we need to assimilate at least with our minds, and then hope that our 'brains' become porous to the urging of our own Higher Self, if possible.

After writing this I was distracted by some other event, and have been rereading these pages, and it seems to me that we have to look on our present disparate societies, associations, and Theosophical 'bodies' like one might look on the various universities of the educational and scientific world. They all endeavor to teach the same great principles of literature, science, art, mathematics, engineering, what have you; but they all have their own ways of approaching the principles. Some use one technique, and others use others, but any student who strives earnestly to learn will pass over those externalities of method, and, developing the capacity to search for truth, he will sooner or later transcend any doctrinaire, or so-called traditional,

boundaries. So I think that it is necessary to encourage all those truly devoted to Theosophy to follow a 'no-holds-barred' research and study. Each will be doing this individually, assisted by whatever associations and fellow-students he contacts. Some methods and 'paths' will be swifter, perhaps, than others, but when all is finally said and done, it is the individual who conquers himself, that is, his lower-self, and lets the Ray of the Universal SELF shine through for others' sake. The first step on this path, the real inner one, is said to be sacrifice. But, that is what the Bhagavad Gita says all the way.

THE CONTINUUM FOUNDATION

— Blair A. Moffett

[The following letter, dated last August 3, 1987, is from the Director of the Continuum Foundation, and addressed to Michael Revere, convenor of the conference of the "History, Current Status, and the Development of New Methods for the Dissemination of Theosophy", held in New York City, August 8-9, 1987. It was, however, inadvertently omitted from the printed collection of conference papers disseminated in April of that year, and is here reprinted in full. The Continuum headquarters address is: P.O. Box 1740, Bandon, Oregon 97411. — Ed.]

Dear Mr. Revere:

Continuum Foundation is the creation of two students of theosophy (small "t"); the majority of its seven-person Board of Directors are also such students. The enclosed book (*Continuum, the Immortality Principle: Human Speculations on the possibility of continuing consciousness*. By Kay Croissant and Catherine Dees.), which we publish and sell, closely reflects the contents and thrust of a walk-through exhibit of the same name, which attracted more than a million visitors during its 1977-78 showing in the California Museum of Science and Industry. The Museum exhibit itself was the production of two other students of theosophical philosophy, Ms. Croissant and Ms. Dees, who made it possible for us to replicate and expand its public presentations.

Besides the book, we have produced a videotape from a film-strip that synthesizes the exhibit materials. It does this so beautifully that it has received many awards, including critical acclaim at the 1980 U.S. Industrial Film Festival. This videotape is also available to the public from our Foundation.

Positive feedback to us from viewers of the exhibit and the film strip, and from readers of our book, tells the story of many hearts and minds opened to these "new" ways to understand life and death — the continuum of consciousness — and of the strengthening and healing effects this has had upon so many of them.

Do I bring all this to your attention for the greater glory of our Foundation? Far from it. I simply want to show you that (1)

there are not a few serious students of ancient and modern theosophy engaged in creative and innovative efforts to share these ideas more widely, and (2) their efforts can be very successful and have considerable positive impact, if well conceived and properly executed. Why? Because a large public exists in this country, and within Western culture in general, that needs and wants the information the theosophical perspective can provide. Having seen the announcement in *Theosophical Branchings*, Summer 1987, of the New York City conference on methods to disseminate theosophy, August 8-9, I wished to get this to you as our contribution to your deliberations which, unfortunately, we are unable to attend in person.

I would specially emphasize for your consideration the potential role of the videotape as a useful tool for that purpose.

But, whether the format for presentation be book, videotape, or a talk of any sort by a person, etc., its atmosphere and tone should be contemporary, open-ended (i.e., no absolutes or finalities), and egalitarian (i.e., no Authority talking down to the Little People). We are all truth-seekers, none of us can claim to have the whole truth. But nothing prevents us from sharing with others whatever hard-won measure of truth each of us may possess.

I want to share another example of what students of theosophy can do to get its ideas into the mainstream of our culture and time. These are two recent books respectively compiled by Joseph Head and S.L. Cranston; and Cranston and Carey Williams: *Reincarnation: The Phoenix Fire Mystery*, coming out in 1977; and *Reincarnation: A New Horizon In Science, Religion, and Society*, which appeared in 1984. Both published by Julian Press, a division of Crown Publishers, N.Y.

These books are well-written, readable, and non-dogmatic. They are accurate and fascinating gatherings of little-known but impactful information showing how widespread are positive perceptions of human rebirth, and how many well-known persons in all fields of endeavor among us affirm the fact. They have sold well through the book trade, an indicator. They have nothing of the cultish about them. They provide us with a powerful tool for sharing basic, encouraging theosophical ideas with "the public."

In fact, Chapter 7 of *The Phoenix Fire Mystery*, titled "The Theosophical Movement and The Reincarnation Renaissance," is a thoughtful, eminently readable overview of modern theosophy, the fruit of H.P.B.'s life work.

To me, these books exemplify the right priorities: first and principal place always to the presentation of the ideas, and only a very distant second place to mention of theosophical organizations.

I feel sure these theosophical authors and their splendid gatherings of news and information on reincarnation, will come up for mention at your conference. If they don't, then something is terribly wrong with it.

We send our warm well-wishes to you all for a fruitful gathering.

Sincerely,

Blair A. Moffett

THEOSOPHICAL VISIONISTS AND REVISIONISTS

— Dara Eklund

[A new department titled "Members' Forum" in *The American Theosophist* will be welcomed by many, giving opportunity for challenge, thoughtful sharing, and questioning. In the Jan./Feb. 1989 issue we find Eldon Tucker, "Buddhi, the Moral Principle"; "What About Prayer?" by Shereen H. Waterman; "Drug Epidemic" by Joseph D. Gullo; "Theosophical Visionists and Revisionists" by Dara Eklund; "Theosophical Cooperation Heartening" by Shirley Nicholson; Poems: "Middle Road" by Shereen H. Waterman, "Fishbowl Confines" by Barbara Brewster, and "Quandary" by Helen Palmer Owens; and "A Creative Experience" — relating a spur-of-the-moment program at Camp Indralaya by six 'facilitators'. We quote here Dara Eklund's contribution. Ed.]

Theosophical Visionists are those who perceive the pure and timeless stream of Theosophy as the impetus to an ever-ascending spiral of spiritual development.

Theosophical Revisionists seem to be those students giving ear to the outer trends of world development, who would like to reconstruct the channel for the stream of Truth; perhaps even building ducts and tributaries to suit some temporary fancy of the passing age. Perchance they feel a need to draw some of its precious water off to an experimental scientific garden or two. Forgetting that Truth is ever One, they would divert its nurturing tributaries to suit their own particular scholastic specialities or theories.

Such revisionism seems present in a statement by Stephan Hoeller in *The American Theosophist* of September/October 1988, in which it was proclaimed that one should regard reincarnation and karma as metaphors. Our occult teachers have stated that these two doctrines are facts in Nature. Mr. Hoeller writes:

"The final question is: Are we able, and, more importantly, willing to interpret what we hitherto considered to be fact and metaphysical truth as a set of psychological keys to transformation? Can we stand up and proclaim that the Secret Doctrine is myth; that its cosmology is a psychological model of reality; that reincarnation and karma are metaphors; that Atlantis may be a symbol of our consciousness submerged in the ocean of unconscious forgetfulness?" (p.191)

Mr. Hoeller then proceeds to quote M. Senat's statement that anyone who interprets Theosophy to be a series of fixed

teachings is misrepresenting the truth. It seems to me, that to interpret the Secret Doctrine as myth and metaphor, is just as much a fixed idea as those who interpret it as being a statement of the principles of Nature and Man. Furthermore, it may be dangerous and spiritually futile to regard the Secret Doctrine as a myth. One danger is that looking at the Ageless Wisdom as myth will only end in a 'reorientation' *within* our fevered intellects and never lead beyond conceptual thinking. We may simply replace our metaphysical jargon with psychological jargon.

Messrs. Hoeller and Sanat are correct in wishing to go beyond the Theosophy of fixed teachings. Perhaps if we put as much energy into transforming ourselves, as we do into reforming our methods of transformation, we would all get beyond our 'fixed teachings' sooner. However, there are principles in the Universe which are fixed, by the very fact that the tone of any one manvantara is set by the Divine beings who instructed early mankind and whose very actions in the Universe become the Laws of Nature.

Many keys to both myths and metaphors are unveiled in the Secret Doctrine, but this does not infer that the Ancient Wisdom itself is a Myth!

EARTH, AIR, FIRE AND WATER

— H.P. Blavatsky

[This, to which we have given the above title, is H.P.B.'s comment (*The Theosophist*, Vol.I, No.4, January, 1880, p.106) on an article by "H.H.D.—B.A." (pp.104-106) on "Nature-Worship" — Ed.]

We have not been willing to interrupt the rhythmic flow of our correspondent's language with any commentaries of our own, but must add a word of supplement. The outward phase of the idea of nature-worship he has succinctly and eloquently traced. But he, in common with most modern scholars, completely ignores one chief factor. We allude to the experience, once so common among men, now so comparatively rare, of a world of real beings, whose abode is in the four elements, beings with probable though as yet ill-defined powers, and a perceptible existence. We are sorry for those who will pity us for making this admission; but fact is fact, science or no science. The realization of this inner world of the Elementals dates back to the beginning of our race, and has been embalmed in the verse of poets and preserved in the religious and historical records of the world. Granted that the perception of phenomena developed nature-worship, yet, unless our materialistic friends admit that the range of these phenomena included experiences with the spirits of the elements and the higher and noble realities of Psychology, it would trouble them to account for the universality of belief in the various races of the Unseen Universe.

Why should but one of the elements, namely, earth, be so densely populated, and fire, water, air, etc., be deemed empty voids, uninhabited by their own beings — the "viewless races,"

as the great Bulwer-Lytton called them? Is this partiality of nature a logical hypothesis of science? Who that observes the marvellous adaptations of the organs of sense and the natures of beings to their environment, dares say that these elementals do not exist, until he is well assured that the perceptive faculties of our bodies are capable of apprehending all the secret things of this and other worlds? Why may not the spirits of the kingdoms of earth, air, fire and water be non-existent to us — and we to them — only because neither has the organs to see or feel the other? Another aspect of this subject was treated our December issue.

THE THOUGHT OF A THOUGHT

[Extracts from Edgar Allen Poe's *Eureka* (A Prose Poem) (1848)]

...Let us proceed, then, to our legitimate thesis, *The Universe*.

This thesis admits a choice between two modes of discussion: — We may ascend or descend. Beginning at our own point of view — at the Earth on which we stand — we may pass to the other planets of our system — thence to the Sun — thence to our system considered collectively — and thence, through other systems, indefinitely outwards; or, commencing on high at some point as definite as we can make it or conceive it, we may come down to the habitation of Man. ...(p.198)

Let us begin, then, at once, with that merest of words, 'Infinity'. This, like 'God', spirit, and some other expressions of which the equivalents exist in all languages, is by no means the expression of an idea — but of an effort at one. It stands for the possible attempt at an impossible conception. Man needed a term by which to point out the *direction* of this effort — the cloud behind which lay, forever invisible, the object of his attempt. A word, in fine, was demanded, by means of which one human being might put himself in relation at once with another human being and with a certain tendency of the human intellect. Out of this demand arose the word, 'Infinity'; which is thus the representative but of the *thought of a thought*.

AND WE QUOTE. . .

Flame and Log of Wood

Your nature is — yours, your essence is — ours. The flame is distinct from the log of wood which serves it temporarily as fuel... — *The Mahatma Letters*, pp.266-67

Of Sound and Words

There are words which have a destructive quality in their very syllables, as though objective things; for every sound awakens a corresponding one in the invisible world of spirit, and the repercussion produces either a good or bad effect. Harmonious rhythm, a melody vibrating softly in the atmosphere, creates a beneficent and sweet influence around, and acts most

powerfully on the psychological as well as physical natures of every living thing on earth; it reacts even on inanimate objects, for matter is still spirit in its essence, invisible as it may seem to our grosser senses. — H.P. Blavatsky: *Isis Unveiled*, II, 411

In Communion With the Real Nature of Things

A Theosophist is one whose actions embody a certain wisdom, which mean that he must be in right relationship with the world... He must be related to it in a way which makes his actions beneficial to everybody and to himself. He who does not act rightly is not looking rightly. So it is important for the Theosophist to learn to look clearly and to put himself in communion with the real nature of things. — Radha Burnier, "Looking at the World", *The Theosophist* November 1988

The Chakras

...the chakras — of which so much is stated in exoteric Hindu literature — are intimately connected organically with the 'pranas'. It would be unwise, however, to direct too much our esoteric students' attention to these matters because of a distinct danger of black magical practices and consequent injury to the practitioner's self and even more to others; the reader will find teachings regarding the chakras in Instruction No. IX. — G. de Purucker, "The Pranas or Vital Essences" in Vol. XI, *Esoteric Teachings: Death and the Circulations of the Cosmos* — I

The Difference Between the Psychic and the Spiritual

....It is vitally important that we should think clearly on this subject. At present there is a lamentable tendency to confound the psychic with the spiritual, to regard every supernormal phenomenon, every unusual mental state as coming from God. But there is no reason whatever to suppose that healings, prophecies and other 'miracles' are necessarily of divine origin. Orthodox Christianity has adopted the absurd position that all super-normal phenomena produced by non-Christians are of diabolical origin; while most of those associated with non-heretical Christians are gifts of God. It would be more reasonable to regard all such exploitation of forces within the, to us, strange but still essentially creaturely psychic world....As things are, there is a tendency in the West to identify the merely unusual and supernormal with the divine. The nature of spirituality will never be generally understood until this mental confusion has been dispelled. — Aldous Huxley, "The Magical and the Spiritual", *Vedanta for the Western World*

ITEMS OF INTEREST

Our Open Letter of January 15, 1989

As we go to press some replies have been received. We are allowing generous time for possible others before, with the permission of the writers, all views received are shared with our readers.

Henry Geiger

Henry Geiger, well known Theosophist of the United Lodge of Theosophists, died February 15, 1989, in Los Angeles, California. He had been ill in the last months of 1988. For 40 years he had edited *Manas* weekly, but early in December 1988, realizing that he would be unable to continue, he brought it to a close, and its last issue was of December 31, 1988. It was in its 40th volume. The record, with vibrant voice, speaks for itself!

L. Gordon Plummer to Attend Bringhausen Convention

From June 17-24 at Bringhausen, W. Germany, the Theosophical Society (Arbeitskreis Unterlengenhardt, with headquarters in Berlin) will hold its annual convention and week of study. The guest of honor this year is L. Gordon Plummer of Point Loma Publications, long-time Theosophist and author of several books, among them *From Atom to Kosmos*, and *The Mathematics of the Cosmic Mind*. He will show slides illustrating his theosophical/mathematical themes. For details write: Mrs. Irmgard Scheithauer, Landshuter str. 33, 1000 Berlin 30. (Tel.: 030-24 84 24.)

Mr. Plummer will also visit the theosophical group in Nuernberg, guest of Mr. & Mrs. Georg Schwarm; and from there go on to Holland to meet again many friends in The Hague, Utrecht, and Rotterdam.

"Theosophical History"

T.H. for January 1989 (Vol. 3, No.1) is full of interest. In "Judgement on Judge", the editor, Leslie Price, rightly points to what could be called "a legacy of the Judge affair, about which much remains obscure." Indeed! And in "Reflective Retrospective" by Vonda Urban "a new look at the Judge case" is given. She states that the main purpose of her analysis of the history of the first great "split" in the T.S. is, "to draw attention to an ethical code of conduct, self-imposed upon the primary actors in this drama by virtue of the Pledge each had taken to their own Higher self, for all the major participants were so pledged, either as probationers or disciples of various degrees of chelaship."

The THC 1988 address by the Hon. President of that year, Dr. J.H. Dubbink, is also given in full. From the conclusions given in his scholarly paper we quote: "The general picture of Western Culture at the end of the 19th century was that our culture had a double base: 'Jerusalem' and 'Athens', 'Jerusalem' meaning the judeo-christian influences, and 'Athens' meaning the philosophical and scientific aspects, implying that the 'higher' religious impulse had come from 'Jerusalem', and that 'Athens' had contributed the exoteric mental impulse; resulting in science and technology, as we would call it now.

"From our musings and philosophizings a totally different picture emerges. Especially fundamentalism has derived its views from the judeo-christian tradition, as that tradition had in the course of the third century eclipsed the heart of the Hellenic tradition, viz., Platonism."

Course in Theosophy at Cal State University, Fullerton

Professor James Santucci, who in the Fall semester 1988 again conducted a course in Theosophy, has shared with us papers by three of his class. These are on "Annie Besant", "Katherine Tingley and the School of Antiquity", and "The Back to Blavatsky Movement". In reading these naturally we get many thoughts — about history, about yesterday, about today and the Great Wheel of Life; but, as we wrote the professor, "the Big Thought is that you are directing this study and have students interested enough to want to take it. Multiply that by Universities across the nation, and what would we have!"

Turn To Page 270 Echoes of the Orient, Vol. III

On this page is a paragraph headed "The Cause of Rebirth", with editorial note under it: "The source of the following excerpt by Mr. Judge is unknown." But a friend in France points out that it is a verbatim extract from *The Ocean of Theosophy* by W.Q.J., the next to the last paragraph of its chapter VII.

This offers us the opportunity to invite readers to read (or re-read) both these books by Judge: *The Ocean* and *Echoes*. The former is available from The Theosophy Company, 245 West 33rd Street, Los Angeles, California, 90007; the second from Point Loma Publications, Inc.

Protagonos

The Spring 1989 issue of this new magazine is given over to a comparison between Blavatsky and Alice Bailey, reprinting verbatim the pamphlet of 35 pages by Alice Leighton Cleather and Basil Crump, "The Pseudo-Occultism of Mrs. A. Bailey", issued by International Study centre for Independant Search for Truth. (This pamphlet can be purchased from the H.P.B. Library, c/o M. Freeman, Site No. 19, Comp. No.2, R.R.I, Vernon, B.C. Canada V1T 6L4.) Protagonos is issued four times a year by its editor Mark Jaqua. Subscription is \$3.50 U.S. and Canada, \$5.00 other countries. Address: P.O. Box 121, Waterville, Ohio 43566.

The 2nd International Keely Symposium

This will be held May 19-21 at the Rodeway Inn, 2409 E. Pikes Peak Ave., Colorado Springs, Colorado 80909. We quote from the announcement received: "This new and bold science is the merging of science and religion demonstrating the connecting link to be the principles of music evolution. John Ernst Worrell Keely pioneered the re-discovery of long lost knowledge in the late 1880s, years before the time was right. The right time is now!... Years have gone into research and substantiation of these most valuable pieces of ancient yet most modern of technologies. Be prepared to be stunned by these incredible findings that are destined to change Mankind's view of himself and his relationship to Nature... Madame Blavatsky wrote in *The Secret Doctrine* a full chapter on Keely saying he had rediscovered the lost science of Atlantis and was thousands of years ahead of his time.... Were the pyramids really built by song as

Edgar Cayce said? Acoustic levitation is now a modern-day reality used by NASA and other high-tech research companies to suspend objects... Can sound and music really possess these and other startling properties? Research all over the world is proving this to be true. This symposium is bringing many of the people working sound and vibrations together." Among the 10 guest speakers are: Dale Pond, Editor of Sympathetic Vibratory Physics; Andrew Brandi, Educator and Keely authority; Ben Iverson, Engineer and author of Pythagoras and the Quantum; Evan Pritchard, Editor of Resonance Magazine and other speakers to be announced.

BOOK REVIEWS

L'Illuminatrice, Helena Blavatsky, by Pierre Gaspard-Huit, Ed. Sand, Paris, 1989, 323 pages, 95 F.F.

The only biography of Madame Blavatsky in French, till now, was the translation of Sinnett's written in 1886, and therefore it does not cover her whole life. Thus we cannot but be happy to see that a biography of H.P.B. written in French is now published. Nevertheless, there is biography and biography. The publisher informs the reader, on the back cover, that this book is "More than a biography, better than a novel..." But for what kind of reader?

On the whole, the author is not hostile to Madame Blavatsky. He even feels a certain fascination for his heroine. Why then so much reluctance in regard to this biography? Simply because Pierre Gaspard-Huit does not bother with accuracy and omits to give his sources; thus the reader not well acquainted with H.P.B.'s life, and even he who does know it, keeps asking himself whether he can trust and from which books certain statements have been drawn. As to the 'virgin' reader, he will swallow everything.

Film director by profession, Pierre Gaspard-Huit, has designed his book as though he was going to shoot a film, that is to say in a visual and colored way, and the result is that liberties have been taken with facts. On the very first page it is written that the day before H.P.B.'s birth her grandmother, the old princess Dolgorukov, was dying of cholera. But at that time she was 42, and she died in 1860! One may object that that is a detail of no importance, which is true, but it is a single example chosen from a lot of others.

On pages 56 to 63 is a sub-chapter titled "The Sojourn in Paris". According to Boris de Zirkoff this took place around 1850-51, and he adds that there is no certainty about that and therefore we know next to nothing about this sojourn. But Pierre Gaspard-Huit describes it all in detail: the people she met, and above all the fact that she was at the time a passive medium. A certain Alcide Rebaud used to hypnotize her and could draw an ectoplasm from her mouth. There were more and more seances, and Rebaud made her take part in more and more difficult experiments so that Helena began to feel immense fatigue. Recognized as a 'medium à aura', she could for instance... lift off a heavy oak table 20 centimeters high... She

obediently obeyed the disincarnated's orders..." But where are the references? From where were these statements drawn?

As I have already said, the book is not hostile, and despite the criticism which some parts of it exhibit, the reality of the existence of the Masters and of H.P.B.'s 'mission' is seen and felt throughout the narrative. Then suddenly, in the next to last chapter titled "The Cheat", everything seems to swing the other way. It is about the "Coulomb Case" and the report of the Society for Psychical Research written by Richard Hodgson. The various studies on the subject by members of the Theosophical Movement, as well as by members of the SPR, are totally thrown aside and ignored: those by Dr. Vernon Harrison of the SPR, by Walter Carrithers of the SPR and the Blavatsky Foundation, by Michael Gomes, by Victor Endersby, to mention these few studies alone that impugn the basis and veracity of the Coloumbs' evidence, as well as Hodgson's methods of investigation. In short, it emerges from the reading of that chapter, and this in spite of a few quotations from Madame Blavatsky denying the fact she is accused of, that the founder of the Theosophical Movement was a swindler and that the position taken by the Coloumbs is fully accredited: the Mahatmas are all a figment of H.P.B. The author did not wish to write a hagiography, and no one asked him to do that; but a real and impartial study of the facts would not have diminished the value of the book!

Suprisingly, the last chapter resumes the tone interrupted by the previous one, and one is led to believe once more in the reality of the Masters! And the passage called "The Illuminator," (pp.314-16) gives a good glimpse of her as a teacher. But how can one believe that it is the same character who on the one hand deceives people with rigged phenomena, and who on the other hand teaches a transcendental philosophy of life which has influenced deeply a large number of people?

Three pages are devoted to Gandhi, who was 'converted' to the Eastern thought through his contact with H.P.B.

Lastly, the Epilogue is rather fanciful. On page 323, one reads: "From their remote and solitary retreat the Masters continue to deliver their messages and to give advice to Olcott, Annie Besant, Sinnett, William Q. Judge, vice-president of the TS in America... Ever watching with wisdom the destiny of the 60 sections of the TS scattered around the world, the immortals Morya and Kut-Humi never ceased inspiring Madame Blavatsky's adepts. Through the spirit, they stimulated some and prevented others from attacking each other or falling into errors, and they forbade all to abuse their occult powers or to practice black magic."

Here is a "happy end" that occurred only within the book itself!

A last remark. The author takes pleasure in the last part of the book to attach often to H.P.B. pejorative nicknames, such as "the Papesse" (female pope), or "the High Priestess", nicknames used, as far as I know, only by her enemies.

We can say that it is not this book that will unveil the living mystery that was Madame Blavatsky. But was that the aim sought by M. Gaspard-Huit? To conclude, and in spite of all these remarks, this book can perhaps be recommended for several reasons: it contributes, despite everything else, to make Madame Blavatsky known to the general public; and also as a curiosity to know what is said of Madame Blavatsky and the Theosophical Movement outside . — Daniel Caracostea

The Hall of Magic Mirrors, Victor Endersby (originally published by Carlton Press), cloth, \$7.00, now available from Quest Books, c/o Jerry Heija-Ekins, P.O. Box 2128, Venice, Calif. 90294.

With the passing of Victor Endersby in November 1988, at the age of ninety-six, it seems appropriate to take note again of the tremendous service he has done the Theosophic world with his book *The Hall of Magic Mirrors*. Many insights in this book, result from his life-long study of Theosophy. It is *the* book for reference in defending Blavatsky against the mass of attacks that have been levelled against her and Theosophy over the years. It contains facts, facts, and more facts, and is written in an entertaining and cryptic style. I doubt if there has been anyone else in the Theosophic world this century that could have had such perseverance and attention to reason and the sorting of endless detail as Endersby has. It is a unique book and one of Theosophy's most valuable.

Endersby's purpose in writing the book was because a "...small helpless Theosophic minority has been subjected for three generations to a literary persecution unprecedented in nature and unsuspected by the public, which passes by in oblivion, or titters as it credulously reads the scandal books." That such an attack on Theosophy and Blavatsky, carried on now in more subtle form, is fact, is actually only the highest form of praise when one guesses the more serious matters at hand and the reasons for it. If it were not for Endersby, Cleather, Beatrice Hastings, and other defenders, genuine Theosophy would be long since buried from public view under the avalanche.

A large portion of *Magic Mirrors* is devoted to assembling piecemeal the Hodgson Report and the Coulomb conspiracy, and then proving the Hodgson Report a ridiculous and unreliable account, in not just several, but a hundred aspects. Any future author's account of the Hodgson and Coulomb affair will not have done proper homework unless this book has been consulted first. As an isolated example, Endersby treats of Hodgson's graphological methods in comparing Blavatsky's writing with the forged Coulomb letters. For instance, a hundred "g's" might have been compared between the two writings, finding that perhaps half a dozen were similar in construction (as this percentage would be between any two writings.) This isolated resemblance would be used as proof of Blavatsky's culpability in the matter, with the 90% of characters that were dissimilar not being mentioned at all. Endersby painstakingly analyzes scores of other such contrivances in Hodgson's report, leaving one in bewilderment as to what sort of mental fog must have existed at the time for the report to have been taken seriously at all. (One can only stand amazed,

in Hodgson's case, at the mysterious human capability of being totally dishonest without seemingly ever being consciously aware of it oneself!)

Whether Endersby's book can be called a "hagiography" (a positively slanted biography purposively omitting negative detail), I cannot really say. His book is in support of H.P.B., as the facts also are, and if she was a noble woman — why shouldn't it be clearly in support of her? If one knows that Blavatsky was a noble woman, offering herself on the plate of martyrdom for a grand cause, why should one go to the effort of trying to scare up some frugal rumors against her when one knows no genuine negative case exists? A superficial conception of "objectivity" is that "if there are positive facts, then there also must be negative facts" But this is not the case. If Blavatsky was an honest woman, then she was not also a dishonest woman. One can't say she was both honest and dishonest. She was either honest or she was not, and the overwhelming evidence is that she was honest to a fault, so much so that it constantly got her into trouble and created enemies from her lack of even the "social grace" of the white lie. She was pathologically honest. Why must a negative case be built to fulfill a false conception of objectivity? Objectivity in biography is not artificially setting up a balancing act of "pro" and "con" where it actually does not exist, but to strive to reveal the truth, even if it all falls on the "pro" side of the ledger. Read *The Hall of Magic Mirrors* and decide yourself. — Mark Jaqua

From the PLP Archives —

[In the Point Loma Publications archives is a letter, August 26, 1940 to Dr. Judith Tyberg, at that time director of studies at the Theosophical University, from G. de Purucker on the classes of the monads and the development of the planetary chain. Following is a transcription of its contents on this difficult subject. — Ed.]

Question: J.T. — *In The Mahatma Letters, and in G.deP's writings, it is explained that the different Kingdoms gradually come on the Planetary Chain, first the Elementals, then the Mineral, the Vegetable, the Animal and then the Human. By the law of acceleration and retardation, they all end together, so to speak.*

It is also stated that Man is the Oldest of the Kingdoms on this earth, and the channel or vehicle through which the other Kingdoms came into being.

How can you put those two statements together to satisfy the minds of beginners?

Answer: G. de P. — To ask for a brief answer to the whole complex subject of the evolution of the ten classes of Monads, and the development of the Planetary Chain — for this is what it amounts to — is to ask for a tremendous lot! The subject if properly treated would require one hundred books, each one devoted to one aspect.

Nevertheless everything can be boiled down or generalized to a statement, and I will try to do it as follows: There are ten

or even twelve classes of Monads, which means re embodying entities in different evolutionary grades; and evolution, remember, means growth from within outwards, not the Darwinian theory of haphazard, chancy additions upon additions.

Now then, during the first Round, all the ten or twelve Kingdoms combine to build the globe of a chain, or rather rebuild them from their past imbodyments. This is the first Round; and while of course there is distinct order amongst them in their work of doing this, it is extremely complicated. But get the main idea, that all the classes of monads, ten or twelve or seven, the way you choose to count them, all co-operate during the first Round. It is like the picture of a wealthy man going to build a house. He and his architects and his contractors, and his foreman, all get together and lay the plans, and then they collect the workers and all the materials, and all co-operate together to build the house.

I hope I make my idea clear. Once the house is builded, then everything falls into regular order of day-to-day life, as soon as the owner and his family — and to carry on our analogy we will have to say the architects and contractors belonging to the family — all come together and live in this huge house.

Beginning with the second Round the different classes of Monads sort themselves out, because now the lines have been laid, the different houses or globes of the chain have been constructed in at least elemental fashion, and sorting themselves out the different classes of monads thereafter come in serially one after the other, each class following its own path of evolutionary karma or karmic evolution.

But it is always the more evolved which set the pace and give the plan and make the pathways for the least evolved to follow on after. Thus it is that man, not counting now the dhyanchohanic monadic classes above the human, but counting only the human and the other six classes below the human — the human, I say, sets the pace and lays the pathways for the other monadic classes beneath the human; and thus it is that the human is really the repertory or evolutionary store-house of the other classes of monads seeking imbodyment, I mean those under the human monadic class; and this is the meaning of the statement which is very true, that the beginning of the second round, continuing during the third, and even up to the fourth round where now we are, the human monads or the human stock were the store-house out of which the animals sprang during the third round, out of which the vegetation sprang during the second round, and out of which the minerals sprang during the first round, when they were all co-operating together. There is the whole thing on your thumb-nail, if you get it.

To recapitulate: During the first round, when everything is still in the elementary stage, all the classes of monads co-operate to lay the foundations of the globes, and build them up to the point where the classes beginning with the second round can, each class, follow its own line of evolution upon this groundwork laid by all classes during the first round.

The first round therefore is like the embryonic stage in human birth in the womb of nature. The second round so to speak begins with the birth of the child, or the birth of the animal, or the birth of the plant or the seed; and thereafter each class of monads or family or kingdom, having been separated out, follows its own special destiny along the lines laid down by the higher classes: the human for all classes beneath the human; the dhyanchohan monads or classes for all beneath them, including the human of course.

The seven classes or ten may be reckoned as follows: three classes of elementals or three kingdoms of elementals; the mineral class or kingdom, the vegetable class or kingdom; the animal class or kingdom; the human class or kingdom; and then above the human, three dhyanchohan classes or kingdoms, of which the highest is, according to the rule just laid down, the chiefest and the main repertory or storehouse or governing group of minds of all the lower classes.

Just as we humans follow in the footsteps of the dhyanchohans who help us and from whom we sprang in a sense, so the animals and the vegetables and the minerals, each slowly follows in the footsteps of the kingdom above itself. Thus it is that the animal kingdom actually sprang mainly during the third round from the human stock, not according to the Darwinian sense; but the human stock threw off germs or monads, not human germs or monads but animal germs or monads carried by the human as sleeping monads. But when these were thrown off, and no longer under the human control, then they formed a class of their own called the animal class of monads, and thereafter began to evolve each along its own line; and the specializations in evolution since the third round, which was repeated on a small scale during this fourth round—these specializations have been enormous, such as the quadrupeds developing four legs, or the fishes developing fins, or the birds developing wings and legs; or again the whale, which is distinctly an animal mammal, and not a fish, taking to the water and looking like a fish; or a bat which is a mammal and not a bird, nevertheless taking to the air and looking like a bird. All these are what are called specializations, and they have greatly confused the evolutionist-scientists who cannot make head or tail out of the immensely complex problem because they have not the esoteric keys. Yet all these monads were originally thrown off as germs, life-germs, from the human kingdom, and once thrown off no longer under the human control, as stated above, they began to evolve on their own and to specialize.

Thus the highest class of dhyanchohan monads guides and helps the second or lower class of dhyanchohan monads. The second or lower class of dhyanchohan monads guides or helps the third or still lower class of dhyanchohan monads. These last guide or help the human monads. The human monads guide and help the animal monads. The animal monads unconsciously guide and help the vegetable monads. The vegetable monads unconsciously guide and help the mineral monads; and these last three kingdoms of elementals or monads, in the same order.
— G. de P.

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CONTRIBUTIONS

Our grateful thanks for the following contributions received since our last reporting: R.W., \$5.00; C.C., \$5.00; J.v.d.S., \$50.00; M.N., \$15.00; J.A.A., \$25.00; J.S.S., \$10.00; R.B., \$15.00; I.S. & R.B. & Berlin group, \$575.15; E.D.F., \$10.00; C.L.T., in memory of Irene Stashinski, \$25.00.